



ENΩTIKON  
OR  
A SERMON OF  
the Vnion of *Great Brittannie*,  
in antiquitie of language,  
*name, religion, and*  
*Kingdome:*

Preached by JOHN GORDOVN Deane of  
SARVM, the 28 day of October 1604,  
*in presence of the Kings Maiestie*  
at WHITEHALL.



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LONDINI  
Impensis GEORGII BISHOP.  
1604,

І. П. О. Т. К. О. І.



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# ENΩTIKON

OR

## A Sermon of the Vnion of Great Britannie.

M A T T H. 12. vers. 25.

*Every Kingdome diuided against it selfe (or in the selfe)  
shall be brought to nought (or desolate;) and euerie  
citie or house diuided against it selfe (or in it selfe)  
shall not stand.*

Division bring-  
eth destruction,  
Vnion preserua-  
tion.  
Hrist Iesus the eternall Sonne of the eternall Father, doth deliuer vnto vs in this text, a most wholesome and profitable doctrine, into the which he sheweth to all estates of euery Societie of man in the world, That Diuision is the overthrow, destruction, and desolation of all estates whatsoeuer; whereby we are taught, That the contrary vertue to Diuision (which is Vnion) hath beene, is, and shall be to the end of the world the cause of the preseruation and keeping of all spirituall and temporall felicitie and happinesse in the societie of mankinde in this earth.

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All estates of  
societie are  
contained in  
three words.

In these three words, *Kingdome*, *Cittie*, *Hausse*, are comprehended all men of whatsoeuer estate, qualitie or condition they be. Christ in this doctrine doth proceed *a generaliori ad specialius*, *a summo ad infimum*, from the more general to the more speciall, from the highest to the lowest. This word *Kingdome* doth containe in it Cities; and Cittie, houses; and House, man and woman: on the other part, by that order of doctrine which doth proceed *ab imo ad summum*, from the lowest to the highest, which is the order Architectonicke of building. By the vniōn of man and woman is made the lowest degree of societie, which is here called a House; by the vniōn and coniunction of many houses, doth proceed the second degree and estate of mankinde, which is called Citties; and last, by the vniōn of many cities doth come the third and lowest degree of societie, which is comprehended vnder the word *Kingdome*.

The mystical  
signification of  
the Hebrew  
words, man  
and woman.

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In the exposition of this text we meane (God willing) to gather some wholesome and fruitfull doctrine of the mysticall signification of these three words out of the auncient originall Hebrew language. These words then that signifie all the estates and conditions of the societie of mankinde, in the originall language haue a certayne hid doctrine; which doth expresse and signifie that which is most wholesome and profitable to the felicitie and happinesse of all men. We must first beginne at the words that signifie man and woman, by whose vniōn a house is made. The Hebrew word that signifieth man, is *Isch*, in the which word are three letters vniōted to signifie one thing. The first, *Aleph*, signifieth

signifieth *learning*, *knowledge*, and *a conductor*. The second, *Iod*, signifieth *God*, because by the ancient Hebrewes he is called *Macom*, *a place*, that doth containe and comprehend all things created inferiour to himselfe. The third, *Schin*, doth signifie *second*. Which three letters vnted in the word *Ish*, which is *man*, doth set before our eyes a wholesome doctrine for the instruction of all men that will follow the same; to wit, that the knowledge of *God* doth make *man* a second *God*, and the image of *God*, as *Clemens Alexandrinus Strom. 7.* teacheth vs: διὸ καὶ τοῦτο οὐδὲν ἀλλὰ τὸν αὐτὸν αὐτοῖς οὐτετελεῖται, τοῦτο εἰπεῖν τοῖς θεοῖς τὸν αὐτούς αὐτοῖς οὐτετελεῖται. God dwelleth in the middle of *man*; that is, in his soule and minde; euen as the letter *Iod*, which signifieth *God*, is in the middest of the Hebrew word *Ish*, that signifieth *man*. The word that signifieth *woman* in Hebrew is *Ishah*; which is made by the growing or augmenting of the letter *He*, to the foresaid word *Ish*, that signifieth *man*. This letter *He*, signifieth *respiration* of *life*, which doth serue to be a *memoriall*, that the *woman* tooke *life* from *God*, by making her out of *man*. This letter also signifieth her *inclination* towards *man*; for this letter affixed to the word *Ish*, that signifieth *man*, doth denote *motum ad aliquid*, a motion from one thing to another, as from *God* to *man*, the *woman* being created by *God* to adhere to *man*. This blessed coniunction of *man* and *woman* in the holie bond of marriage doth make a *house*.

The Hebrew word *Beth* that signifieth *house* doth consist of three letters. The first, *Beth*, doth signifie the <sup>The mysticall  
signification of  
the word house.</sup>

forme of the materiall and earthly house, in the which man and woman doe dwell : the second *Iod*, signifieth God (as said is) the third *Tau* signifieth a mark or signe. *Ezechiel. cap. 9.* For in the 9. of the prophesie of Ezechiel it is called the marke of saluation and preseruation of the people from death and destruction : as the blood of the paschall Lambe was sprinkled on the house posts of the Israelits to be a signe that when God sent his destroying Angell to kill all the first borne of the rest of the people, their first borne should be saued, and preserued ; which marke was a figure of Christ his blood that saueth all true beleeuers, from the destroying Angell and death eternall. Of this mysticall signification of these three letters united in one word, we are taught that God his true knowledge and worship signified by the letter *Iod*, being in the middle of the house ioyned with the mark of the letter *Tau*, which is a signe of saluation contrary and against the destroying Angell, that that house is preserued & kept safe against sinne, and Satans machinations. This much for the mysticall interpretation of the Hebrew letters in the word *Beth* that signifieth house. Note also that this word *House* is here figuratively taken for man and woman, dwelling within one *house*. Which is *continens pro contento*, that is, when the container is taken for the thing contained.

The second word whereby is signified the second degree of the societie of mankind, is the Hebrew word *Gmir*, which doth consist of three letters, hauing in them a mysticall signification, shewing vs by what meanes all cities are to be conserued from this diuision whereof Christ speakeith in this Text. The first Hebrew let-

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be mysticall  
signification of  
a word Caus  
Hebrew.

כָּרְבָּה

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ter is *Gnain* which signifieth the eye : the second is *Iod*, which as we heard before signifieth God : the third is *Resch*, which signifieth the head : whereby we collect the signification of the whole word to be this. That God being in the eyes and heads of the Citizens, shall be the onely meanes to preserue and defend that Citie from diuision, which doth bring foorth, as our Text saith, a miserable desolation.

The third Hebrew word whereby is signified the most high and generall degree or estate of the societie of mankind , is the word *Kingdome*, which doth come from King, which in the Hebrew language is called *Melech* ; and consisteth of three letters also : the first is *Mems* which signifieth water, and is of the duall number, because that there are superior and inferior waters, which in their mysticall signification doe denote and signifie spirituall and temporall Life. As Christ in the Gospell of Iohu calleth himselfe and his doctrine the water of life : the second is *Lamed*, which signifieth knowledge and doctrine : the third is *Caph* which signifieth the hand, and is figuratiuely taken for strength and force of armes, and for the hand of Iustice : the vni-on or coniunction of these three letters in the Hebrew word *Melech*, which by interpretation is called *King*, doth teach vs what is required in this most excellent office of a King, to wit, that he be a fountaine or water of life and felicitie to his subiects, by maintaining the water of life, which is true religion : that he retaine true doctrine and learning within his kingdome. For the administration of iustice, and preseruation of his people: that he haue in his hand the sword of iustice which

*The mystical  
signification of  
the Hebrew  
word Melech  
a King.*

מלך

*John. 4.10.*

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is here signified by a mighty hand or a hand of force. That he may be able to resist the violence of forraine enemies, and punish the rebellious murtherers and oppressors in the Land. Also the word *Melech* doth signifie in Hebrew, *counsell*, and in the Greeke tongue it is called *Basis*, that is to say, a King is *Basis* *au*, the foundation of the people. Wherby we learne that the counsell and wisedome of a King is the foundation of the whole estate of his subiects, who hereby are preserued from all diuisions, factions, and dissentions, whereof commeth desolation as Christ teacheth vs in this Text. The Poet *Homer* calleth Kings *diotropis enutriti a Ioue* nourished by God, admonishing therby that as a child doth participate of the nature of his nurce: Euen so Kings should participate the nature of God, who is their nource. This participation of Kings with God is effectuated by exercising themselues in God his word, and ruling their kingdome according as they are instructed by God his law. As it is written in Deut.

פְּלֵג  
The mystical  
signification of  
the word, di-  
vision, in Hebrew

The word diuision in the originall language is called *Peleg*, which word doth consist of three letters: the first, *Phe*, signifieth the mouth; the second, *Lamed*, learning and knowledge: the third *Gimel*, retribution. By the which three letters conioyned in one word is mystically contained the causes and effects of Diuision. For by the mouth is signified all seducing, deceiuing, or beguiling with the mouth, whether by lying, false persuading, or poysnable flattering: by knowledge and learning is signified the wicked abuse of learning, in imploying the same to sow diuision amongst men: by retribution is signified, the vengeance that men exercise

seth one against another by diuision, discord, and dis-  
sention. By the which mysticall interpretation we are  
instruced of the whole nature of diuision to this end,  
that we may see how dangerous a plague diuision is,  
whereby every one of vs may learne to auoide the  
same. Of all this we gather that *Diuision* is the separation  
and partition of things that ware before vnted; where also we collect that *Vnion* doth goe before Diuision, and that the one is contrarie to the other. The phrase and manner of speaking of Chrits maternall language (which was the language of Ierusalem) doth expresse in this Text the inward operation of diuision, with greater force and efficacie then the Greeke language. For where the Greeke text saith (diuided <sup>να</sup> *των* against it selfe) the Syriack hath *Gnal napscheh a-* ל נְשָׁה against his own soule. Signifying thereby that the fountaine of diuision is rooted in the soule, hart, and minde of man, whereby we are taught that *Vnion* which is contrarie to diuision, must begin in the hart and soule of man. Therefore let all men that loue God, who is the God of *Vnion*, and enemy to diuision, gratiuously dispose their soules, harts, and mindes to the performance and accomplishment of this blessed *Vnion* of this Iland.

The word *Vnion* in the originall language is *Achad* The mystical signification of the word *Vnion* in Hebrew. and doth consist of three letters: the first is *Aleph*, which (as is said) signifieth *knowledge, learning, or a conductor*: the second, *Chet*, signifieth *breathing or life*: the third *Daleth*, signifieth a *doore*, of the which three letters conioyned in the Hebrew word, *Achad, Vnion*, we are taught that *Vnion* is the doore whereby we enter by knowledge to life and eternall felicitie.

I haue set before your eies this doctrine of the mysticall signification of the Hebrew letters, that are contained in these words *Man, Woman, Citie, kingdome, diuision, and vniōn*, to this end that the persons which are to treate of this great worke of vniōn in the vniting of the Iland of Great Brittannie in one kingdome in the members, as God hath vniited them alreadie in one head, may make their profit thereof and apply the same to their harts.

*Man is a type  
of a little world  
and of a little  
kingdome*

And because I haue heretofore shewed you, that the beginning of all societie in this earth, is by the Vniōn and coniunction of man and woman together, I will (by God his grace) represent vnto you the image of a kingdome both in the *outward* and *inward man*. For this effect we shall marke that man is called by the Philosophers *μικρόν καὶ λίτιν* that is, a little world. Because the harmonie of all the Elements is found in the edifice and building of the man in the coniunction of the which, mans preseruation doth stand, as by their diuision his destruction ensueth. And seeing the world is made of many kingdomes, we may also call Man *μικρόν καὶ λίτιν* a little kingdome, as before we heard he was called a little world.

*The Image of a  
kingdome in the  
outward man.*

In this little kingdome of the outward man, the head is the King, and soueraigne gouernour of the whole body, because by the head, there doth come nourishment and foode to the body: And as in a kingdome there be many members, that is, subiects, vnder one King: euen so in this kingdome of the *outward man* there be many members, as the armes, hands, legges, and feete, which are as officers, and vnder-gouernours,

to

to the head their King. By whose administration the head distributeth equallie to all his members food and nourishment. Let vs apply this similitude of *ux, et casus* in the outward man to our selues : seeing the whole people of this Iland is alreadie Vnited vnder one head, and seeing the armes, hands, legges, and feete are tyed to the obedience of this their head. And that the head and the members are *ipso iure, & ipso facto*, by law and by the deede it selfe Vnited. Let no man be so vnreasonable to separate them, for in so doing they do but throwe stones against the heauen. For how can the armes, hands, legges, and feete serue the head in the nourishing of the whole body, if they were onely vnited in the head and diuided amongst themselues? If the hands and armes were diuided one from another, and separated from the whole body, it were then impossible & against nature that this body could be nourished, by the worke and industrie of the hands : and againe, if the feet were diuided from the head, and the rest of the body, and the one from the other, the head must needes fall to the ground. Therefore let not the hands deny the seruice due to their head, which consisteth in preparing and administrating foode to vphold and nourish the head, and the whole body. The force of both the armes, and hands doth come from the head to the body, and from the head to the armes. Let not the feete, and legges deny their seruice in carying of their body, because from thence commeth their nourishment and foode. But let vs apply this doctrine more particularly to our selues. The head of this Iland, the *Kings Majeſtie*, hath vniited in his Royall person the armes, hands and legs of

this body, which is this kingdome of Great Britannie, to wit, the South and the North in one obedience, and seruice, whose strength and nourishment doth flow from this head as from a fountaine: So hauing this consideration before you, iudge and ponder with your selues what a miserable and dangerous estate it were, that one of the armes, hands, or feete should draw to it selfe, the whole foode which commeth from the head, and not to suffer his fellow to be participant thereof. Therefore let not the armes of the South, I meane the Officers, and great Gouernors in the South, attribute to themselues onely, the whole sustenance and nourishment that doth come from the head, that is to say, preferments, offices, and dignities as well Ecclesiasticall as Temporall, excluding from thence the fellow arme of the North, which is the other arme of this body: and on the other part let not the arme of the North, which is the other arme of this body, withdraw from his fellow the offices, preferments, and dignities that proceed from the head, which equally should pertaine to them both. But according to the disposition of nature in this *μερισμα* or little kingdome. Let both the armes be equally participant of the benefits, that come from their head. Thus much concerning a perfect and stable Vnion betwixt the members and the head, and of the Vnion of the members amongst themselues.

*The Image of a  
kingdome in the  
inward man.*

We come now to the Image of a kingdome, which is represented vnto vs in the *inward man*. *Honorius* a very faithfull Christian Emperour, instructing his sonne *Arcadius* (who succeeded to his Father into that great huge Monarchie of the whole world,) described the forme

forme of that kingdome, which is within man. As *Claud. Paneg.*  
*diannus* the Poet doth record in a very elegant panegy-  
rike of the fourth Consulship, of this forelaid *Honorius*.  
*Conf. A. Hon.*  
Wherein he doth teach vs that this inward kingdome  
of the *inward man* doth consist of *Mens*, which in the  
Greeke language is called *νοῦς*, that is, the wit, vnder-  
standing or minde of man, hauing within it *Ratio*,  
reason, which by him is called *syncera Mens*, and allu-  
ding to the allegoric of the auncient Greeke Poets, he  
imagineith that this mind filled with wit, & vnderstan-  
ding was stollen out of heauen, and placed within the  
outward man by *Prometheus*; which doth signifie the  
vnspeakable prouidence of God in the creation of  
man to his owne Image, which is this diuine mind, wit,  
vnderstanding, soule and reason infused by God his  
spirit into the *inward man*. The wit, and reason of the  
mind beareth the Image of a King in the inward man.  
And as *Claudianus* sayeth in the person of *Honorius*,  
The maker of man, to wit, *Prometheus* (as is sayd)

*...hanc alta capitis fundavit in arce  
mandatricem operum: prospecturamq; labori.*

He did place this spirituiall king of the *inward man* in  
his head, as in a thron out of the which he ruleth and  
disposeth all the actions of man, prouideth and fore-  
seeth to keepe his subiects which are *Ira, Metus, Cupido*,  
anger, feare, couetousnesse, in good order and tempe-  
rature; of the which it will please you heare *Claudianus*  
words as followeth.

*Illas inferius collo, praeceptaq; summae  
Passur as Domina, digna statione locauit.*

That

That is the maker of man, did place the subiects of this King of the *inward man*, in these parts of the body which are vnder the head and necke, as in a fit station, ward, or standing place to obey the commaundement of their soueraigne Lord, the first of these subiects named *Ira*, anger, hath his seate in the hart which is full of heat: the second *Metus*, feare hath his seate in the lungs or lights: the third *Cupido*, desire, couetousnesse, hath his seate in Iecore, in the Liuer. Let vs draw this example of the image of the kingdome, in the *inward man* to our selues, in this vnion of great Britannie, which great worke is now in hand, for euен as *Mens* or *Ratio* is the king, who ruleth, and keepeth in order his subiects, to wit, *Ira*, *metus*, *cupido*, euен so the king and head of this Iland must keepe his subiects in the *South* and in the *North*, that are as diuers of nature as *Ira*, *metus*, *cupido*, in good order & temperature, least that not being ruled, and oueruled by their King, they fall into a lamentable diuision, whereupon will follow according to Christes words in this text, a most miserable desolation (from the which I pray the Lord deliuer vs) So that I conclude if we be vniited vnder one head and one king, we must be vnited amongst our selues, or els be disobedient to *Reason* our King: This if we do, all the members of one body shall agree in a harmonie amongst themselues, and be participant euerie one of his fellowes benefits, in so much that the heate of the hart, wherein wrath and anger dwelleth must participate of the moist and cold of the lights, that is, the furie of wrath and anger must be ruled, and bridleed by the feare of god, and of the king his Lieutenant heere

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on earth, which otherwise getting loose bridle raines, would cut the whole kingdome by diuision in pieces: Also the respiration and breathing of the lights must temperate, and moderate the ardent heat of desire and couetousnesse that is in the liuer. So that ye may see the three inward parts of man, which are subiect to their *king reason*, must communicate one with another all their offices and commodities, otherwise the subiects of the kingdome of the *inward man* could not keepe themselves in the obedience of *Reason* their *king*.

Of this we learne, that by the figure and type of this kingdome of the *inward man* the whole people and subiects of this Iland should consider, that if they will follow the law of their *king reason* (which they must needs doe, or els they cannot remaine vntited with their soueraigne king, whose kingdome is ruled by reason) it behoueth them all to make euery one participant of an others helpe, and aide, in communicating mutually one to his neighbour, and fellow the emoluments, and preferments on both the sides. For when the heat of the hart is withdrawn from the cold moistnesse of the lungs and humiditie of the liuer: or when the lights, and the liuer doe withdraw their refreshing from the heart, then the kingdome of the *inward man* is brought to confusion, and desolation, by the diuision of the subiects in withdrawing the commodities one from another which should be common to both. Ye see now what I meane; that if the people of the *South* withdrawe the commoditie of their heat from the *North*; and on the otherpart, if these of the *North* withdraw

withdraw the refreshing of the heat of the *South*: There is no doubt, I say, but if such diuision were suffered by *Reason* our king, it would bring forth ere it were long such a distemperature amongst his subiects, that in the end in place of union, there should be nothing but miserable desolation and confusion, which is the fruite of Diuision, spoken of in our text.

Now let vs come to the opening of the matter contained in our text, hauing alreadie amply enough spoken of the mysticall doctrine, collecting the same out of the literall sense. Christ in these words (euery kingdome) doth teach vs, that there is diuersitie of kingdomes, to wit, the kingdome of God in heauen, the kingdome of Satan in hell, and the kingdome of men in earth. And againe the kingdome of men may be subdivided into the kingdome of God & the kingdome of Satan amongst men. This kingdome of God is composed and made of the elect number of true beleeuers, which are predestinated and preordained to life euerlasting, before the foundation of the world was laied. The kingdome of Satan, in earth is made of the whole number of the reprobate (who are set downe more particularly by S. Paul in the 13 to the Rom. and in the 5 cap. to the Galat. vets. 19.) as adulterers, all vncleane persons, Idolaters, all contentious and seditious persons, murtherers, drunckards, gluttons &c. and in a word all other wicked offendours, who as S. Paul teacheth vs shall never enter into the kingdome of God.

Five sorts of  
kingdomes.

The kingdome  
of God in hea-  
uen.

The kingdome of God in heauen doth consist of Archangels, Angels, Cherubins, Seraphins, Vertues, Thrones,

*Thrones*, and all other sorts of spirits called by S. Paul ~~as ministering spirits~~ ministring spirits, who doe praise and worship continually their Creator with hymnes, and spirituall songs, surpassing the intelligence of man in this earth, liuing in an incomprehensible and vnspeakable felicitie and happinesse in an inaccesable light, who are guided by the euerlasting wisdome, and prouidence of the eternall, omnipotent, and onelie good God.

This celestiall kingdome was from the beginning established in vniōn: But Satan who was created in all perfection, and for his brightnesse (by the auncient Fathers) called Lucifer, did fall away from his Creator, & drew with him innumerable legions of Angels, and in so doing, by his apostacie & defection from God, did make a diuision amongst the Angels in the kingdome of heauen. For the which he was throwen downe from that heauenly habitation, to the bottomlesse pit of hell, prepared for him and his Angels before the beginning of the world, as we may read in the Gospell of Saint Matthew, where they are tyed with chaines of eternall darknesse, as Saint Peter, and Saint Iude doe teach vs: from this originall diuision made by Satan in the beginning in the kingdome of heauen, came an eternall and endlesse desolation vpon him and all the rest of the Angels of iniquitie, according as it is here said in our Text: *Euery kingdome, &c.* Although Satan will admit no diuision, in his owne kingdome, as we are taught in this Chapter; yet he is the very fountaine, & wellspring of all diuisions, both in the kingdome of God and man, from the beginiang of the world to the end thereof.

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For

*Matth. 25. 41.*  
*2. Peter. 2. 4.*  
*Iud. 7. 6.*

*Three kinds of  
Division.*

For the better vnderstanding of this word *Division* which is in my Text, you must know there be three kinds of *Division*, viz. a *division* betwixt God and man: a *division* betwixt man and man, and a *division* betwixt countrey and countrey. The *division* betwixt God and man doth come by Idolatrie, and sinne: the *division* betwixt man and man, is partly by diuersitie in Religion, and partly by ambition, in hunting after dignities, honours, and preferments, of which also doth come the *division* of countries and lands.

*Sundry sorts of  
Desolation.*

As we haue shewed you how many kindes of *Division* there be, now it followeth to shew how many kindes there be of *Desolation*. There is a *desolation* of mens goods, which doth fall out by robbing, stealing, forraigning, spoyling, burning shipwake, and all other meanes that may be to the preuidice of mens goods. There is a second *desolation* of mans body, which doth fall out, by plagues, pestilence, or by the sword in ciuill or forraigne warres: There is a third *desolation* of mans soule, which doth fall out by Idolatrie, apostasie and blasphemie; of the which all other finnes doe proceede.

Hauing shewed you what *Division* and *desolation* is, and their kinds, I purpose (by God his grace) for the better exposition of my Text, to set futhimarily before your eyes, as in a painted table, the most notable examples of the Division of Kingdoms, Cities, and houses in all ages: together with their desolation which doe follow on the other, as the effect the cause: Moreouer we shall see, that *division* is a punishment and a curse of God laid on mankind: as by the contrarie *Vnion* is a great blessing of God amongst all estates and conditions.

ditions of men, which we shall doe to this end, that laying before you the good fruits of Vnion, and the miseries and calamities that doe flow from diuision of kingdomes, countries, and houses, that all these things may serue, for your instructions who haue now in hand the consideration of the blessed Vnion of this Iland of Great Britannie into one kingdome, which is alreadie vnited in our head our dread Soueraigne the King his Maiestie.

The first diuision that euer we read of after the creation of the world, was inuented by Satan *The first Diuision invented by Satan.* that old Serpent, by the which there came a miserable desolation vpon all mankind. For soone after the creation of Man and woman, who was created in an angelicall nature, Vnited with God, and hauing the visible communication of Gods presence, was placed in a habitation of vnspeakable ioy and felicitie: But Satan vpon hatred and enuie did seduce and deceiue the womans mind by lying, and false perswasions, and by the woman the man, with a conceite of vaine glory, that they thought to be like God in knowledge: so being thus waies seduced by Satan, they brake and violated Gods commandement; of the which came the first diuision betwixt God and man, and after the diuision followed a miserable and lamentable desolation vpon the whole race of mankind which dayly in our owne persons by dolefull experience we find to be true. For being created immortall they became subiect both to the death of the soule, and the death of the body, and were cast out of that place of vnspeakable ioy and felicitie, which in the originall language is called *Gan-heden a Garden of pleasure in-*

to a most barren and infertile soile, wherein he should labour hardly and purchase his bread by the swet of his face, till he returne againe to the earth. Vpon the other part, God who is the fountaine of charitie, loue, and Union, yea charitie it selfe, did begin his kingdome also amongst men, whereby at the time preordinate in his incomprehensible prouidence, he should overthrow the kingdome of Satan. God, I say, did begin this his kingdome in the very fall of man, in that blessed promise, which he made to Man, when he said, that the seede of the woman should bruise and destroy the head of the Serpent.

Gen. 3. 15.

*Desolation  
came by Diuision  
on in Adams  
house, and in  
his posteritie.*

The first example of the beginning of the kingdome of Satan in this earth by diuision, is in his practizing of the diuision of the house of Adam. Who hauing two sonnes, Satan established his kingdome amongst men in the person of *Cain*. For *Cains* hart being puffed vp with arrogancie and pride, by reason of his birth-right (whereby he pretended preeminence aboue his brother *Abell*, both in the fauour of God, and in regard of religion) he offred vp a Sacrifice to God, which was reieeted, because he offered the same with an euill mind. But *Abell* the second brother, hauing his hart filled with loue, and humilitie, did offer a Sacrifice to God which was willingly accepted, because he did offer it with faith, as Saint Paul doth teach vs in the 11. Cap. to the Hebrewes. Of this Satan taketh occasion, to ingender in the hart of the elder brother an immortall inanimitie, and hatred against the yonger, so that by these meanes, Satan seduced *Cain* to murder his brother traiterously (as he himselfe was a murtherer from

from the beginning.) This murther made a diuision in the house of *Adam*, which was the cause of a miserable and pitifull desolation that came to passe by succession of time, in the drowning of the whole world by the deluge.

But God on the other part, hauing a care of his promise of the blessed seede, did renue his kingdome amongt men, in the person of *Seth*, *Enos*, *Enoch*, and sundry others, who were the true and faithfull worshippers of God, that blessed seede that was promised, in whom the ruine of man with God, did consist. Yet notwithstanding Satan continuing in his practises of diuision against mankind, being desirous to bring them all to lamentable desolation and confusion, did seduce the progenie of godly *Seth*, and *Enos*, whom the Text calleth the sonnes of God, by the bewitching beautie of the daughters of men, to wit, the daughters of the Cainites, who were an Idolatrous & wicked people: of this vngodly mixtion, the generations of wicked Idolatrous and blood thirstie men, did so multiply, that we reade in Genesis the whole race of mankinde was corrupted, by falling away from God; which diuision brought in by Satan betwixt God and man, was the cause of miserable desolation. For God for the punishment of such wickednesse did destroy the whole world except *Noe*, his wife, their three Sonnes, and their wiues, being eight persons onely that did find fauour in the sight of God. We see by this example, that it is most true which is here spoken by Christ, that *Euery kingdome, &c.* For here we see how Satan in this first age, did practise a generall desolation in the whole race

*Genes. 6.11.*

of mankind, by the diuision which he brought into the house of *Adam*.

Out of this doctrine there may be collected a wholesome instruction, and warning to all the subiects of this Iland of Great Britannie. But more specially this doctrine doth appertain, for the instruction of these, whom God and his Lieutenant hath assembled at this time, to treate of the performance of this godly worke, of the Vnion of this Iland in one kingdome. For euen as the first age which was before the deluge, did descend of one Father, and was diuided by discord amongst bretheren, and afterward by this diuision brought to finall desolation and destruction: So the first Inhabitants of this little world, of great Britannie, (who are called by *Virgill*, *divisi toto orbe Britanni*,) were in the beginning borne of one Father, but amongst themselues by bretheren diuided, who could not liue together in loue and amitie: of this diuision, which hath beeene for many yeers, many desolations did fall out, in the whole Island by sundry cruell, & bloody wars: yet in our daies God hath shewed his mercy wonderfully towards vs in vniiting vs al vnder one head. Wherby we are taught also, that as the diuersitie of heads, and Kings in this Island made the diuersitie of kingdomes: Euen so the singularitie of one King, and one head, maketh the singularitie of one kingdome: so that this whole Island is vniited *ipso iure*, & *ipso facto* in that same vniited estate, in the which it was before the first diuision thereof, into diuers kingdomes. Therefore let every man thinke, that it is, both agreeable with law, and reason, that we be no more two kingdomes, but one, seeing we all confesse

confesse to haue onely one head, and one King.

The order of this matter doth lead vs to set downe before you, the beginning of the diuision of countreies and lands, betwixt people and people, of the which diuision, the whole multitude of kingdomes according to the diuersitie of languages did proceed in the beginning of the renewed world, as we read in the historie of Genes. For Noah and his three sonnes, Sem, Ham, and Iaphet did diuide the whole habitable world amongst their posteritie. After the confusion of languages, which did fall out a hundred yeares after the deluge. The auncient Greeke authours, whom Epiphanius did follow in his *Anchorato*, did most constantlie hold, that the whole Orient, which commonly is called Asia, did fall by lot to the eldest brother Sem, and to his posteritie : the whole South called Africa to Cham, and his posteritie : the whole North and occident commonly called Europa, to Iaphet and his posteritie : we haue the testimonie of this also in those auncient Greeke histories, and poesies, which Horace did follow, in the which he calleth the posteritie of Iaphet, *Audax Iapeti genus*.

In this generall diuision of the whole world we may obserue, that the gouernours and capaines of these people, which first did inhabite any land, gaue the first names to that land or kingdome that they did inhabite. Of the which names there remaine as yet to our daies some signes, markes, and remembrances of their first imposition ; as for example, the countrey of Thracia, gat the name from Thyras one of Iaphets sonnes ; the country of the Grecians, was called Ionia from Iauan, one

*Division of lan-  
guages, and di-  
uersitie of G-  
ouernours did  
bring forth di-  
uision of lands  
and countreys.*

*Gen.10.*

one of Iaphets children, who by the Grecians was called Ion, et inde Iones: The countrey of Moschouia, whose people to our age are called Muschouits, did take the name from Melchet, another of Iaphets sons. In the 10. cap. of Genes. after that Moses hath named Iaphets posteritie, he saith, that the Isles of the Gentiles were deuided likewise by Iaphets sonnes according to their families, and languages, and although the names of the gouernours, and people, who first did inhabite the islands of the Gentiles, are not expressed in the Bible: yet we find them expressed by that most renowned Doctor Epiphanius in his *Anchorato*, who after he had named and spoken of Iaphets posteritie and progenie, he doth name in the end of his Catalogue, *Britanni, Scotti, Hispani: Insulæ verò iporum, Brittannia, Sicilia, Rhodus, &c.* so that we see heere that this Iland of great Brittannie, is first named amongt all the Ilands of the world, by all appearance at that time, as the greatest.

*The antiquitie  
of the name of  
Brittannia in  
the first division  
of countrey.*

Whereby we may collect, that this name of Brittannia, or Bretternia commeth from the name of such a one of the posteritie of Iaphet, that did first deuide the Isles of the Gentiles, vnto whom by lot this Iland did fall. Therefore it is most certaine that as the rest of the names of the kingdome of Europe, did take their originall name out of the Hebrew language from the sonnes of Iaphet: even so wee must seeke the Eymologie of Brittannia, out of the Hebrew language, which is Brit-an-iah, and doth consist of three words. בְּרִית-אֵן-יְהָוָה  
Brit signifieth, foedus, a couenant; an, ibi, there: iah Dei, of God. Which three being conioyned in one, doc

doe signify, that there is the couenant of God, that is, in this Iland the couenant of God was to be established.

The proper names of men, and places in the renued world was propheticall, for they did contain mystically within them prophecies of things that were to fall out afterward: or else they were imposed for a memoriall of notable things already come to passe. As for example, the name of *Abram* which is made of the Hebrew word, *Ab Pater*, Father, & *Ram*, *excelsus*, high, that is to say, a high Father, was altered, & changed by God himselfe, in adding thereto one other word *hamon*, which signifieth a multitude, and so ioyning all these three words together, *per synaeresin*, he was called *Abraham*, *pater excelsus multitudinis*, a high Father of a multitude, in which name was contained a prophecie: into the which change of his name God did make a promise to him, that a multitude of Kings, and people should come of him: for this same cause God changed the name *Sarai*, which signifieth a particular Lady into a more general name *Sarah*, which signifieth a great and generall Lady, because a great number of Queenes and Ladies were to come of her. In like manner, *Jacob* did impose a newe name to the place where God did appeare to him, and called it *Bethel* the house of God, which before was named *Luz*, that is, a Nutte tree, to be a perpetuall memoriall, that in that place God and his Angels did appeare to him ascending and descending a Ladder. In the same manner also, *Jacobs* name was changed by God, and was called *Israel*, that is, a prince to God, to be a continuall memoriall of his wrestling

D

with

proper names  
of men and places propheticall  
or memoriall.

אב-רָם

חֲרֹן

שְׁרֵי

שָׁרָה

בֵּית-אָלָּה

יִשְׂרָאֵל

with the Angell, who bare the figure of a man. For the Text sayeth, *Strenue egit cum Deo & cum hominibus*, that is, he played the part of a valiant wrestler, both with God and man. And *Jacob* named that place *Peniel, the face of God*, because in that place he saw the face of God vnder the shape of a man. Euen so we may say, and that not without reason, that the name of *Brit-an-iah*, is a propheticall name from the beginning, foreshewing that the couenant of God should be establisched in this Iland, at the appointed time by God. The couenant betwixt God and man, doth consist in the true worship, and adoration of the onely increated God, which is most plainly set downe to vs in the new Testament of the Gosspell of Christ Iesus.

*The significatiōn of the auncient names, Anglia, Scotia, Wallia, and Hibernia.*

As the generall name of the whole Iland doth containe vnder it selfe, all the people that dwell therein: Euen so the significatiōn of all the names of these people are contained within the significatiōn of the generall name *Brit-an-iah*. The people of this Iland, are diuided into four sundry countreys, according to the diuision of the earth, and the places where they dwell. For *Angli* doe inhabite the South East side: *Scoti* the North East: *Walli* the South West: and *Hiberni* or *Hebreni*, & *Hebrides Insule*, the North west. And frō the people, the places of their habitation are called *Anglia, Scotia, Wallia, Hibernia*. Vndoubtedly all these four names haue their auncient originall from *Iaphets* posteritie, as *Epiphanius*, and others doe write: So that we may gather that the etymologie of their names is to be searched out of the Hebrew language, whose signification hath a great correspondence, with the generall name *Brit-an-iah*.

בְּנֵי יִהְוָה  
Gen. 32.30.

*Brit-an-iah.* And therefore it is fit they be knowne. *An-  
gli, Saxones, & Viti* were the three ancient nations,  
that came out of Suevia, and Germania into great Bri-  
tannie as *Beda* doth witnessse, and diuers other *Histo- Beda lib. 1.  
riographers*; from thence the name of *Anglia* did come, cap. 15.  
who in their owne countrey were called Angles before  
they came into South Brittannie, as *Baleus* writeth.  
And therfore we must not seek the Etymology of Eng-  
land neither from *Hengist*, neither any *Queene* named  
*Angla*, neither from *angulo*, or *angelo*: but we must  
search the deriuation of *Anglia*, out of the originall  
language, seeing we may see clearely, they are descen-  
ded of the posteritie of *Iaphet*. Wherfore *An-gli-iah* *An-gli-iah*  
in Hebrew is *ibi Reuelatio Dei*, there is the *Reuelation* of God: *Scotia*, is also a most ancient kingdome in this  
Illand. For in the booke of collections out of *Joseph  
Bon-gorion*, written in Hebrew, *Vespasianus* speaking  
to *Nero*, doth make mention of *Scotia*, so doth *Flauius  
Iosephus* in an Oration which he had to the people of  
Ierusalem, which *Hegesippus* doth testifie. *Quid at- Hegesippus. lib.  
am Brittannias interfuso mari a toto orbe diuisas, & a s. cap. 15.*  
*Romanis in orbem terrarum redactas tremit hos Scotia,*  
*qua terris nihil debet.* Of this name also *Epiphanius*  
beareth record, when he reckoned the posteritie of *Ia-  
phet*, as I shewed you before: and therefore we must in  
like maner seeke the deriuation of *Scotia*, out of the He-  
brew, which is, *Skot-iah quies Dei*, the rest or peace of  
God. *Hiberni* or *Hebreni* are descended also of *Iaphets*  
posteitry. And therefore in Hebrew *Heber-nin-iah* and *עֵבֶר-נִינִי*.  
by a contraction *Hebrenia*, is, *Transitio filij Dei*, The pas-  
sing ouer of the Sonne of God. Euen so *Wallia* doth come

from *Gallia*, from whence *Walli* had their progenie, who as yet doe speake the old language (which was in *Gallia* before the Romane conquest) and in this *Wallia* were the old auncient schooles of the Gentilique religion of the Druides. The name then of *Wallia* or *Gallia*, *Galli-iah* in the originall is, *flumen Dei, Gods River*: or *reuelatio Dei, the Reuelation of God*. So that ye may see all these names are propheticall, and doe foretell that the couenant of God signified by the generall name *Brit-an-iah* should make this happy and blessed Vnion in one Religion, and one Kingdome.

*The accomplishment of the propheticall name of Britannia.*

*Theodor. de*

*Cur grec Serm.*

*de leg.*

*αιδη μετεπει*

*δρεις κ. τι-*

*ληναυτη, οικου-*

*τηρη, απε-*

*παναρθητης*

*μη ευαγγελ-*

*ιος μεγαν-*

*θητης θεος.*

*ει μερογε-*

*ιαδης οτ. κ.*

*βασιλεως κ.*

*βασιλιος κ.*

*κιμβριος, κ.*

*τεργιανος, οτ.*

The prophecie of all these names was accomplished immediatly after Christ his ascention, and the sending downe of the holy Ghost vpon his Apostles, and Disciples. For we read in *Theodoretus, Metaphrastes*, and *Nicephorus*, that *S. Paul, S. Peter, Joseph of Arimathea*, and *Simon Zelotes* did preach the Euangell of Christ in Brittannie, that is, the new couenant betwixt God and man: at which time this said Iland of great Brittannie did beare the same name of Gods couenant as it doth now. All Historiographers, and Chronologists of whatsoeuer profession, doe beare witnesse that about 80. yeares after Christ, *Britanni omnium gentium primi publicè fidem Christi receperunt*. The Britaines before all nations first publiquely receaued the Faith of Christ; I must confess there was Faith and Religion before receaued in Ierusalem, in Asia, in Rome, France, & Spaine: but it was not so publiquely embraced, in any place, by Kings and superior Magistrates: as it was then receaued by *Lucius*, King of Brittannie, and by all his people. *Tertulian* also, who liued 200. yeeres after

ter Christ, in his writings against the Iewes alleadgeth Terribil. ad 1 ad. to them, that the whole world had receaued Christ his Faith, yea and amongst the rest speaking of the Britaines he saith. *Britannorum loca Romanis inaccessa, Christo sese subdiderunt.* Origen who liued about the same time, doth witnesse the same.

Also this prophesie that is contained mysticallie in the name of Britannie hath thrice come to passe in this Illand. First, as is said, it was accomplished in the preaching of Christs Apostles, and their Disciples: Secondly, in the time of Constantinus Magnus by the vniōn of the kingdome of the whole world with Christs kingdome: Thirdly, this prophesie is accomplished in our daies (as we shall heare more amply hereafter) in vs and our posteritie. For before our daies the couenant of God hath beene broken, and violated in this Illand, by the operation of Satan, who transforming himselfe into an Angell of light, in taking vpon him the pretext of Christs true religion, did change the worship of Christ, into the worship of Christs images, made by the handes of man, of gold and siluer, which he made to be worshipped, as Christ himselfe. As *Thomas Aquinas*, and the rest of that sort, do teach. *Quod Christus, & imago Christi eadem adoratione adorari debeant.* That Christ and his image should be worshipped with one and the selfe same adoration.

Moreouer that old enemie of mankind, Satan, did make our predecessors to breake Gods couenant by seducing them to worship, & erect a strange God in this earth: which was a new created God made of a wafer cake, by transsubstantiating the substance thereof into the

the substance of the humane nature of Christ pretending Christ, God, and man, reallie to be contained vnder the outward forme thereof, which they called by the name of God, Creator, and adored him as the true God, both contrary to the Scriptures, and the auncient doctrine of the Trinitie, by the which no thing is to be adored *extra consubstantiam consubstantialitatem Patris*, that is not vnited in *consubstantialitie* with God the father, which vniōn cannot be performed in the Imaginarie transsubstantiation of this wafer cake, neither yet can it be vnited with the deitie of Christ, as Cardinall Bellarminus doth confess; so that ye see, how the couenant of God was broken in this Iland, by the worshipping of a strange, and new God, who was not incarnate or borne of the blessed Virgin Marie, nor vnited with the deitie in the Virgins wombe.

*The restitution  
of the auncient  
name of Bri-  
tannie, is a te-  
stimonie of the  
Union of lan-  
guage, king-  
dome, and re-  
ligion.*

Of all these we note, that God hauing restored againe in this Iland the true worship of the only vncreated God, excluding from this true worship all false adoration of visible, and created things, and restoring againe in this Iland the true couenant of God; of this we note, that seeing the couenant of God is restored in this Iland, the name also of great Britannie, which doth signifie the couenant of God, both by the law of God, and the law of man, should be restored in the same, as it was before. Therefore I take the restitution of this auncient name of great Britannie, by the Kings most excellent Maiestie to haue come, by the very motion, and instigation of Gods holy spirit, to this end; that it may be a perpetuall memoriall, and testimonie, that God hath restored his true couenant of eternall

eternall life, which he hath promised to all those that do worship him faithfully and truely. Let euerie one of vs blesse, and praise God, for the restoring of the same. Let all the subiects of this Iland thinke, that it is a great glory to them to be called Britannes, that is to say, the people of Gods couenant, which after the name of Christian is the most glorious and honorable name, that any man in the world may enioy.

I thinke I should not discharge my duety, if in this place, I did forget to shew you the King his Maiesties great and laudable modestie, which he hath obserued in restoring of this auncient name, in so much that laying a side all priuiledges, and prerogatiues due to other Kings, in such like cases. For when the whole kingdomes of the Orient were vnited to the Assyrians, they tooke their names from their soueraigne King: And when the Monarchie was translated to the Persians, that second Monarchie receaued the name of the Persians: and likewise in the third, and fourth Monarchie, the people embrased the name and title of those that were their Kings and Princes. So that by the Kings M. prerogatiue and priuiledge, seeing that the South part is fallen to his royll person, both by the lawe of God, and nature; the name of the former kingdome might haue beene imposed to this kingdome, which is last fallen in his power: We see also that the name of *Scots* is insert, by *Epiphanius* in the Catalogue of those countries, that were distributed to the posteritic of *Japhet*: whereof we may note the antiquitie thereof. So that all men may see, that looke with an indifferent eye, the great modestie, the good consideration, and louing

louing kindnes that hath accompanied his Maiestie in this great worke, insomuch that he hath not vsed his owne prerogatiue in bringing in a new name in this kingdome of the South: But he hath onely restored the ancient name of great Britannie, both to the South and the North. To the end that he might extirpat the very seede of diuision, which hath beene these many yeeres deeply rooted amongst vs: But now ( God be praised) by the embracing of this godly Vnion, both in the head, in the members, and in name, all matters of diuision, and contention, are to be buried in the graue of obliuion. For by this name of Britannie, which is as much as Gods couenant we are vntited both in the corporall, and spirituall kingdom.

*The first diuision  
of countries,  
and Languages.*

*Gm. 11. 4.*

But let vs retурне backe to the diuision of Countries. And first let vs make our profit of the diuision of countries, and lands amongst Noahs posteritie. The cause of this diuision was, for that the space of a hundred yeers, or thereabout after Noah, the whole race of mankinde, did dwell together, as in one countrey without any diuision. But Satan who watcheth day and night to establish his kingdome by diuision of countries amongst men, did ingender a desire of vaine glory in their harts, that they were about to build a tower which should reach to heauen; all this was attempted by them, *ut acquirerent sibi nomen*, That thereby they might purchase themselues a name. But God did punish this their vaine glory, by the diuision and confusion of their tongues, being all before *vnus labij* of one lippe, and of one language. This diuision of tongues, was the cause that the heads and gouernors of families, that were

were of one language, did separate and diuide the whole earth amongst them, as we said before; where by the way we haue to obserue that diuision of languages was sent vpon mankind as one of Gods curses; for there is nothing more forceable to maintaine Vnion and peace amongst men, then conformitie in language: as on the other part we see diuersitie of tongues doth ingender hatred and envy amongst the nations of the whole world.

This being considered, it followeth that diuision of lands, in sundry countries, is a rod and punishment of God, which being conioyned with the diuision of tongues hath begotten sundry fearefull and cruell warres betwixt countrey and countrey, nation and nation. Therefore seeing diuision of languages is a curse of God, it followeth necessarily that the Vnion of diuers Kingdomes, in one language, and one Kingdome, is a speciall blessing of God. Wherefore briefly we intend to bring in for all your instructions some examples, out of the foure Monarchies, where we shall see, as in a glasse, how these two doe follow, the one vpon the other.

In the first Monarchie of the Assyrians, the Assyrian language was then a common language vised in the whole Monarchie, and from thence came to the Iewes Examples shewing Vnion to be a blessing of God. by the captiuitie of Babylon, and to this day all the Christians of Asia doe vse it in their diuine seruice: And it is euidently knownen that the Monarchie of the Greekes did spread the Greeke tongue throughout all Asia, and Egyp特, yea and it did remaine in the beginning of the Romane Monarchie, when all men stu-

died to the vnderstanding of the Greeke language, and the Romanes hauing obtained the vniuersall Empire, did establish therein their owne language: Euen so, when Christ came into the world, to establish his kingdoome by the preaching of the Gospell, he sent downe vpon his Disciples, the knowledge of all tongues, which was a spirituall Vnion of them. And therefore God conuerted the curse, that came by the diuersitie of language, into a great blessing, by giuing his Apostles the gift of the vnderstanding of all tongues: So God did begin the Vnion of this Iland, by the Vnion of one language in both these nations, which came to passe by a conquest. Yet God would not performe this Vnion of these two kingdomes by conquest, which is a kind of violent Vnion; but in the tyme appointed by his incomprehensible wisdome hath vnited vs not by a violent, but a free and voluntary Vnion. So that long after the Vnion of the language of the South and the North, he did vnite vs in the couenant of God, which is signified by our generall name *Brit-an-iah*: and afterward vnited vs vnder one soueraigne head and King. The which Vnion of one language, one Religion, and one King, maketh the Vnion of the two countries, *ipso iure naturali*. For as we haue prooued, that the first diuision of Lands, did come from the diuersitie of languages, as also the diuersitie of chusing Kings to gouerne fundry people according to the diuersitie of their languages: Euen so, by the generall rule, *deficiente causa, deficit effectus*; the caule of the diuision of kingdomes being taken away, the effect and diuision of them should be taken away, *ipso iure*,

*& ipso facto.* For so they renurme to be one nation, one people, and one land, as they were before the diuision.

By this it is most evidently shewed to vs, that our great Britaine being in our daies vnited in one language, in one religion, and vnder one head, one King and supreame gouernour, we cannot by any law, be any more two nations, or two kingdomes, but only one.

The second example of the Vnion of sundry Countries, Kingdomes, and Lands, being before diuided, is manifest in the posterite of *Abraham*. For the Land that was promised by God to the Israelites, which since was called *Palestina*, was diuided into diuers Kings, and Kingdomes (as the historie of the Bible doth teach vs:) all these diuided Kings and kingdomes were vnited by God in one kingdome of the Israelites in the person of *Dauid*, and *Salomon*, in the time of which Vnion was the most happy estate of any kingdome we read of before that age: So that we may gather, seeing the cause of this Vnion of many kingdomes was the vnitie, and singularitie of the head; euен so the like Vnion and singularitie of the head in our great Britaine, doth vnite *ipso iure*, & *ipso facto*, the kingdomes that were feuerall and separated before.

Therefore let no man imagine that we are two kingdomes, or two nations, but *vnum grex, vnum ouile, sub uno pastore, ac uno Rege*: as *Homer* did call the King, *Homer.* the Pastour and Sheapheard of the people. In this blessed Vnion of many kingdomes in the person of *Dauid*, and of his sonne *Salomon*, was established the kingdome of God in earth, which was ioyned with the united estate of the temporall and worldly king-

dome. For the temple of Ierusalem was builded for the exercise of the true worship of God; But Satan continuing in his accustomed malicious practises, did cast in the seede of diuision: first by diuision of Religion, and of the spirituall kingdome, and then by the diuisions of earthly, and temporall kingdomes; by the which diuisions in the space of 300. yecres, or thereabout, the whole kingdome of the *Israelites* was brought to a lamentable desolation, according to the doctrine of Christ Iesus in our Text.

*An example  
that diuision of  
kingdome is a  
curse of God,  
and that for  
Idolatrie.*

Satan to establish his kingdome in the middle of the people of God, did deceaue the wise *Salomon*, by the filthie loue, and desire of forraigne women: afterward he seduced him to erect Idols, and false Gods in the high places of that holy Land, retaining neuerthelesse the temple of *Ierusalem*, & the true Sacrifice, worship, and adoration of God: by the which maintenance of true Religion on the one part, and false Religion on the other, there did proceede a diuision so odious vnto God, that for this cause, he did poure foorth his curses and maledictions vpon the posteritie of *Salomon*, and rent away the ten Tribes, and parts of the kingdome of the holy land from *Roboam* his sonne, which he gaue to *Ieroboam* his seruant: leauing onely to *Roboam* the two Tribes which did remaine. By this we learne, how displeasant this diuision of Religion made by *Salomon* was to God, and what a miserable desolation it did bring, by succession of time vpon his posteritie.

*The applica-  
tion of the diui-  
sion that was in  
Salomon's king-  
dome.*

Let this punishment, which was laid by God on *Salomon* be an example to all the Kings and Princes of our daies, by whom God hath builded his Temple in the

the *spirituall ierusalem*, that is to say, the preaching of the true worship and adoration of the increated God, that they be not by any meanes seduced, by the desire and couetousnesse of the riches of that false God, which is made of a wafer cake, to be erected, set vp, and maintained in high places, hou ses, and castels, which do pertaine to men of high places in the *Coutries and kingdomes* where they dwell. For vndoubtedly as God in euery place, and in all ages is like vnto himselfe: even so shall he be to the end of the world, to all the *Monarchs, Kings, Printers, soueraigne gouernours, and to all Republicks*, that doe commit such an offence as *Salomon* did, which came to passe by a diuision of false and true religion that was suffered by *Salomon*.

I pray the eternall God to extermine and abolish all the remnants & reliques of Idolatrie, which as yet are exercized, & tolerated in the high places of this *land*: and let vs all call to God in the contrition & humilitie of our harts, that that same good God, who moued his *Majesties* heart to renew all these lawes, that serue to extinguish all Idolatrie (which his *Majestie* doth detest as much as any man liuing) would also moue and touch the hearts of all his subiects, who are in the high places of the land, that they may follow the godly example of their *Soueraigne Prince and King*, and that they may put in effect the saying of the Poet, *Regis ad exemplum totus componitur orbis*: that following the example of their King in louing the true religion, and hating false worship and Idolatrie: euery one of them according to their place and estate, may be carefull to purge and cleane this whole *land* from the spi-

rituall plague, and pestilence of Idolatrie, that doth to much increase in many places of this *Kingdome* so that if God put not to his helping hand, it is to be feared, and there is to great appearance that this foule infection of Idolatry shall extend it selfe vniuersally through the whole countrey, that it will not be contented with the high and secret places: but wil come to the *valleys, townes, cities, and Churches*; which without all doubt, if it be suffered, will bring that miserable, and fearefull desolation, whereof Christ doth speake in our text.

*Division  
of kingdome  
bringeth divisi-  
on of religion.*

*Satan* by the diuision of the earthly *Kingdome* betwixt *Roboam* and *Ieroboam* did practise a lamentable diuision in the spirituall *Kingdome of God*, whereby he did establish his kingdome of abhominable Idolatrie: Againe we see that the old serpent hath alwaies taken occasion to establish his *Kingdome*, (in the which is exercised false religion) by the diuision of the earthlie Kingdome: as he did in the first world, by the diuision of the house and posteritie of *Adam*, and as he did in the age following, by the diuision of *languages, lands, Countrie, and kingdomes*, as yee haue heard before. And for this effect *Satan* did seduce *Ieroboams* heart, that he might shew himselfe ingrate to God, who had beene so beneficiale vnto him, in making him King of the greatest part of his *Masters kingdome*; and to moue him to such a falling away from God, did cast in his heart this worldly consideration, to witte, that if he should suffer his people to remaine vntited with the two Tribes of *Iudah, and Benjamin*, which did appertaine to *Roboam*, and so to continue in the exercise of true religion in the temple of *Ierusalem*, would be the cause to

to reunite them, as they were before in one Kingdome.

This wicked minde of *Ieroboam* did distract him <sup>The example of</sup> *Ieroboam* from God, and tooke away that true confidence which he should haue had in him, which was this. That as God did foretell by his Prophets that he was to giue him these ten Tribes, euens so he was to conserue them, to him and his posteritie vpon this condition, that he would remaine constant in God his true worship, and Religion: out of this all *Monarchs* & *Kings* haue their lesson, who haue receaued from God this their high preferment, that they should take heede, least such vn-godly cogitationis enter into their harts, as did into *Ieroboams*, which the diuell infused into his hart, by lying, and false imaginations: The onely true meanes of keeping, maintaining, and preseruing of a Kings royll estate, is, to be constant in defending the true worship of God. Who as *Daniel* doth teach vs, *dat regnum* <sup>Dan. cap. 2,21.</sup> *cui voluerit, & transfert regnum a quo voluerit*, giueth a kingdome to whom it pleaseth him, and doth transferre and take away kingdomes, as pleaseth him.

Satan in drawing men from the true Religion in diuiding, and separating them from the kingdome of God vnto the kingdome of darknesse, doth proceede and worke by degrees. For first he drew away *Ieroboam* the King from God, by his deceitfull counsell; next he seduced the people of the ten Tribes by worldly and earthly commodities, to ioyne with their King in this apostasie and falling away from God: perswading them that it was a great vexation of body, and chargeable expences, and consumption of their goods, to goe so farre as vp to *Jerusalem* to offer their sacrifices, and so

*Worldly commodities cause of Division in Religion.*

to

to auoide such a tedious trauell to their persons, and such a great wast and spending of their goods, he perswaded them, that it was better to build Temples and Altars, and institute sacrifices at home in their owne countries neere their owne Cities and houses. In this respect and regard of worldly commodities, there came a lamentable diuision in Religion amongst the Elect people of God, which made the greatest part of them, to be *Idolaters*, by worshipping of two golden calues, which were erected by their new *King*, the one being set vp in *Bethel*, & the other in *Dan*; in the which places they did build temples, as *Joseph* doth write; frō whence we learme, that the diuision of the earthly kingdome was the meane by the which *Satan* did practise the diuision of the kingdome of God, by separating the greatest part of this people from the true Church of God.

*An example of Desolation comming by Diuision.*

*2. King. x. 7. 14.*

After this diuision of the kingdome in the Elect people of God, within the space of 240. yeeres, there did fall out a miserable desolation vpon the Israelite, according to the doctrine of *Christ* in our Text. For God raised vp cruell warres against the *Israelite*, and in the end they were all caried away into a miserable captiuitie in the countrey of the *Affyrians*, and another people of the said countrey called *Cuthians* were planted in their Cities, houses, and lands.

*The Union of language, Religion, & kingdome in great Britaine.*

That this example may serue for our instruction: First let vs be thankful to God who hath vntited the people of this Iland in the true Religion, and worship of the onely God, Creator of all things, excluding the false adoration of things inferiour to God, or created by God: Secondly, let vs be thankfull to God that he hath

hath vntited vs vnder one head and King, taking away from vs the dangers that diuerſitie of Kings ordinarily doth bring foorth, to wit, diuision of Religion, and aduancing of Idolatrie. All these considerations should instigate vs, to put to our helping hands to the performance of the Vnion of the members of this *land*, that is, the *South* and the *North*; and for this effect, let vs beware that the pretext of worldly commodities doe not make any separation or diuision amongst vs, as we see *Satan* did amongst the people of *Israel*, which only fell out for worldly respects. Let not the people of the *South* challenge to theſelues the great riches, & fertilitie of their country to be a colour, whereby they should not ioyn in vniſon with the people of the *North*, because their riches are not ſo great, or their ſoile ſo fertill. Let not their riches be a meane whereby they should pretend any preheminence aboue them, either in offices, or preferments temporall, or ſpirituall, or in dignities of honour: On the other part, let not the ſubiects of the *North* deſire, or hunt after any preheminence in honour, dignitie, offices, or preferments, either temporall, or Ecclesiasticall, because that the *King his Maieſtie*, our common head, was borne and bred, and had his beginning in the *North*, or because the Nobilitie of the *North* may claime to haue ſome preheminence by the antiquitie of their houſes, aboue the *South*. But let vs all thinke with out ſelues, that as our head and Soueraigne Lord is made of a blessed commixtion of the bloud royall of the *South* and the *North*: Euen ſo, let all the ſubiects of the *South* & the *North* thinke themſelues mingled together, and vntited in their head and

*King* : So that all men of worth, and merit, be equally participant of the honours, dignities, preferments, and offices of *great Britannie*, according to their talents, places, and merits, laying aside the place of their birth, whether it be *South*, or *North*. This equalitie is the only meane to establish this blessed worke of the *Vnion* in the members, as God hath established the same already in the head, which will take away from amongst vs all seede of discord.

*Vnion of King-  
domes in the 1.  
Monarchie, was  
the beginning  
of true Religi-  
on, amongst  
the Gentils.*

The order of this matter which we haue in hand, doth lead vs to set before your eyes, that the vnted estate of *Kingdomes*, hath beene alwaies the most blessed and happy estate amongst men, and that as well in respect of worldly commodities, as in regard of the propagation and maintenance of true Religion ; which we may easily gather by the *Vnion* of the *kingdomes* of the world vnder the foure *Monarchies* : as on the other part we may see the miserable and fearefull estate of all men, that are subiect to diuision, in the diuision of the *Monarchies* in sundry *kingdomes*, as it did fall out, whereby the true worship of God and Religion was troubled and oppressed, and the false worship of Idolatrie augmented and maintained by the diuision of *kingdomes* before vnted.

After that the *kingdome* of *Iudah* was ouerthrown by *Nabuchadnezzar* King of the *Affyrians*, the *Temple* of God destroyed, & the whole people led into captiuitie to *Babylon*, God did begin to establishe his *Kingdome* in that captiuitie, and the calling of the *Gentils*, which was a figure and a type of the eternall *kingdome* of God, that he was to establish by his eternall sonne, ouer all

all the nations, and people of the world. Of which kingdome *Daniel* did speake in the interpretation of *Dan. 2.* the Vision of that *great Image*, which did appeare to *Nabuchadnetzar*, which was a representation of the imitation of all *Monarchies*, and *Kingdomes* to the end of the world; of the which kingdomes we shall speake according to the order of their establishment.

We reade in *Daniel*, how *Nabuchadnetzar* was called to the true Religion from the Idolatrie of the *Gentils*, by the miracles which were wrought by *Daniel*; but *Belshazar* his sonne, for falling away from the true Religion, to the prophanation of the golden, and siluer vessels, that were dedicated to God his seruice in the first Temple of *Ierusalem*, was deprived of the *Monarchie*. For it was translated from him to the Medes and Persians. We reade in *Esdras* and *Nehemias* how *Darius* and *Syrus* were conuerted to the true Religion, and adoration of the only increated God, how they did restore the people of God to their owne countrey, and how they gaue great wealth and riches to build the second Temple, which was a figure of the establishing of Christ his kingdom.

In like manner when God did translate the *Monarchie* from the Persians to *Alexander* and his successors, we doe learne by the historie of *Flavius Iosephus*, that *Alexander* himselfe did maintaine the Priesthooде, and Temple of *Ierusalem*, being in his voyage to war against *Darius*, & by the way besieging *Tyrus*, he gaue a command to the high Priest, & Senate of *Ierusalem*, that they should furnish his army with all things necessary for their siege. But being refused by them, after the

*Dan. 4. 31.*  
*The Union of*  
*Kingdomes in*  
*the 2. Monar-*  
*chie, was a*  
*meane to call*  
*the Gentils.*  
*Dan. 5.*

*By the Union of*  
*Kingdomes in*  
*the 3. Monar-*  
*chie, true Re-*  
*ligion establi-*  
*shed.*

*Ioseph. antiqu.*

*lib. 11. cap. 11.*

winning of Tyrus, he went to Ierusalem with an intention to destroy the same; but when he did see the high Priest, and his brethren clothed with their clothes dedicated to the Sacrifice of the true God, who came to receaue him in a peaceable manner, he did humble himselfe in all reverence before the Priest, & gave him all the exterrnall adoration, which was ordinarie due to Kings, Priests, & Prophets, & being asked of his chiefe Captaines why he did so: he answered, that before his expedition in warre, there was a God that did appeare to him, clothed after the fashion of this high Priest, who did call him to the kingdome of all Asia, and did promise the same to him.

*Ibidem.*

This was the cause that moued *Alexander* to enter into the Temple of Ierusalem, and Sacrifice to the true God of Israel, which was a preparatiue of the establishing the Vniuersall kingdome of Christ, by calling all nations in the world to the true Religion, and worship of the onely true God, from gentilisme, Idolatry, and worship of a multitude of false Gods. After his death the Monarchy was diuided into foure parts, during the which diuision of kingdomes before vnited, the Church of God did suffer great troubles: Yet God did maintaine hit for a time, by *Ptolomeus* one of *Alexanders* successors, who did much good to the Israeletes, and was the Author of translating the Bible into the Greeke language, which was a meane to instruct the Gentiles in the true knowledge of God, and of his religions; which as I haie said already, was a preparatiue to the establishing of Christ his kingdom amongst all the nations of the world. The diuision of the Monarchie,

chie, and kingdome of the Greekes brought by succession of time, a miserable desolation, according to the doctrine of our Text, which was a preparing before hand of the translation of the Grecian Monarchie, to the Romanes.

The Romane Monarchie did grow to her perfecti-  
on, in the person of *Augustus Cesar*, and did indure  
partly in perfection, partly in her decaying age, for the  
space of seauen hundred yeeres or there about : But in  
her declining age, great diuisions did fall out by ciuill  
warres, which did bring foorth a great desolation, and  
dissolution ; of the which there did rise a multitude of  
other Kings and kingdomes, according to the proph-  
ecie of *Daniel* : during the perfection of this Monarchie  
Christ did establish his eternall kingdome, which was  
the calling of all the nations of the Gentiles from  
their Idolatrie foretold by the Prophet.

Christ himselfe  
made choise of  
the united state  
of the 4. Me-  
narchie, to ioyn  
his uniuersall  
kingdome with  
the kingdome of  
men upon earth

*Dan. 7. 7.*

Christ amongst all estates of the world, did make  
choise of this vnited estate of all kingdomes vnder one  
King, & Monarche to begin his spirituall kingdom here  
amongst men. Whereby we are taught that the onely  
son of God did loue the condition of the Vnion of ma-  
ny kings in one, as being an Image of his heauenly  
kingdome, aboue all other estates. For the choise of  
Christs birth & Incarnation vnder the estate of Vnion,  
was a prophesie of the Vnion of Christs vniuersal king-  
dome which was to be ioyned with the earthly Monar-  
chie. The beginning of the foundation of Christs king-  
dome was in the age of a generall peace establisht by  
*Augustus*, who as we learne by the Romane histories,  
*Toto orbe pacato Ianum clusit*. did close the Temple of

*Ianu,* the whole world being at peace.

*The wonderfull  
blessing of God  
shewen on great  
Britannie, in the  
Union of religi-  
on, and all the  
kingdoms there-  
of, in a Monar-  
chie, in the per-  
son of a Britain  
Emperour.*

*Euseb. in Ec-  
clesiast. 1.  
Sulp. Seuer.  
& alijs.*

We will lay before your eyes briefly, the estate, and progresse of this blessed vnion of the worldly Monarchie, with the spirituall kingdome of God, and shew you also what a great benefit God hath powred foorth vpon this Iland of great Brittannie, in choosing it to be the holy place, wherein this admirable vnion of God and man is conioined in the person of a Britaine King, vnitng the temporall and spirituall Monarchie in one. We are taught by Ecclesiasticall histories and others, that Christ Iesus the eternall son of his eternall father, after his crucifying, and ascension by sending of his Apostles through the world, did propagate the true religiōn and adoration of the increased God in the whole Romane Monarchie for the space of fiftie yeares: But *Satan* who was, and as yet is, a vigilant watchman, a carefull searcher, and a busie Bishop did not forget his diuellish attempts. For knowing that the preaching of the Euangell would destroy his Temple, which was full of Gentilique Idolattie, he did raise vp *Nero*, & many of his successors, to excercise many bloody and cruell persecutions against Christ's owne Apostles and Disciples, for the space of three hundred yeares or therabout. Hoping by such cruell murdering of Gods holy Saints to abolish the true adoration and religion of Christ, and to maintaine the temples of his Idols and false Gods. But that is true, which antiquitie doth say, *Sanguis Martyrum est semen Euangely*. The blood of the Martyrs is the seed of the Gospell. So that in this case *Satan* was frustrated of his wicked expectation that he had to destroy the true religion by the shedding of

of the pretious blood, euen as he was deceiued when he seduced the people of the Iewes to crucify the Lord of glory. For if *Satan* had knownen, that the crucifying of Christ Iesus, and the shedding of the bloud of that immaculat Lambe shoulde tend to the salutacion of mankind, and of his revnion with God, he would not then haue instigated the Iewes to crucify the Lord of glory; and if he had knownen that the bloudshed of so manie holie Martyrs which were killed, for the space of three hundred yeeres after Christ, by the Romane Emperors, and their lieutenants; if he had imagined, that all these things did more establish, and confirme Christs Gospell, then they did hinder the passage thereof, he would haue left of to haue procured so many persecutions against the Christians.

All these persecutions being ended, God did conciliat a marriage, betwixt *Constantius Chlorus*, (who had to his part of the Romane Monarchie, Germanie, France, Spaine, and great Britaine) and *Helena* daughter to *Coilus* or *Cælus*, who was King ouer that part of Britaine, that did resist the Romans; by the which mariage *Constantinus Magnus* their sonne was borne in this I-land, who after the death of his father that died at Yorke, did enter into the full possession of this Iland of great Britannie, and so it was wholly vnited in his person, where he did establish the true Christian religion and the true worship of the onely vncreated God. From thence he did take his journey by Frannce, to Rome, where he ouerthrew in battell *Maxentius* that great persecutor of the Christians. And hauing established there, and in the whole occident the kingdome of

God did vnite  
great Britaine  
in one king-  
dome, and one  
true religion by  
the mariage of  
*Constantius*  
*Chlorus*, and  
*Helena*.  
*Euseb.* in *vit.*  
*Const.* & *Bal.*  
*cent.*  
*Eutrop.* lib. 9.  
*Gallie.* in *Pa-*  
*nig.*

of Christ, he went to the Orient, where he did likewise ouerthrow in battell *Licinius*; the which *Licinius* after he had been long a Christian did returne to gentilisme, and became a persecutor; And so by all these victories this Britaine King became Emperour, King, and Monarche of the whole world, who did make Lawes for the abolishing of Gentilisme, and establishing of Christian Religion.

We doe learne by this historie, how the propheti-  
call signification of the name *Britannia*, was fulfilled in  
*Constantinus* daies, in whose person, both the temporall  
kingdome of the whole world, and the spirituall king-  
dome of the true Religion of God, was vnted. Of this  
we collect, that the restoring of this auncient and glori-  
ous name of Great Britannie into one kingdome, vnder  
our newe *Constantinus*, is to be embraced by all men  
with great congratulation and gladnesse.

*The Vnion of  
great Britannie  
in one king-  
dome, and one  
true Religion,  
by the meanes  
of a second  
marriage.*

Secondly, we doe learne of this historie, that as  
God did first procure the blessed Vnion of this Iland,  
by the mariage of *Constantius*, and *Helena*; Euen so,  
that same good God, who is euer like himselfe, did  
bring foorth three most happy Vnions within these  
hundred yeres, or there about, by a mariage betwixt  
King *Henry* the seauenth, and Queene *Elizabeth* heire  
of Yorke. The first Vnion was of the two houses of  
Lancaster, and Yorke; the second Vnion did consist in  
the vnitng of all the people of this Iland in the true  
Religion and worship of God, and abolishing of Gen-  
tilisme, which was brought in vnder the pretence of  
Christian Religion; the third vnion was the vnitng of  
England, and Scotland together in the person of our  
gratioues

gratioues Soueraigne, who is descended Lineally from King *Henry* the seauenth. For it is notoriously knownen that by that happie mariage of King *Henry* the seventh, heire of Lancaster, and *Elizabeth* heire of Yorke, the cruell wars which were for many yeeres, betwixt these two houses, were extinguished; and the Vnion in their royll progeny established: out of which mariage came King *Henry* the eight, ( who did begin to abolish Idolatrie in this Iland,) King *Edward* the sixt who did establish true Religion, and *Queene Elizabeth* of happie memory, who did embrace all the daies of her life the true auncient Christian Religion: vnto whom lineally our Kings Maestic succeeded, in whose Royall person is made the revnion of this Iland in one kingdome, as it was before in *Constantinus Magnus* daies.

Let vs all then call to memorie three great blessings, which God hath powred foorth vpon vs. The first is a publike embracing of Christian Religion, begun by King *Lucius* and all his people, and abolishing of Gentilisme, and Idolatrie, wherein God did preferre this Iland before all the nations of the world. The second blessing is, that God raised vp in this Iland *Constantinus Magnus* a Britaine Emperour, in whose raigne God did unite the earthly kingdoms with the spirituall. The third blessing is this last admirable Vnion of the *South* and the *North* in one kingdome, vnder one King and gouernour, in the true Religion and worship of God, by the which Vnion this Iland is in the most happy estate of all the kingdomes of the world. God giue vs all thankefull harts to acknowledge the same.

I will entreat all the subiects of Great Britaine, to

*Three blessings  
vpon Great  
Britannie above  
all other nations,  
which due  
come by meane  
of Vnion.*

lay before their eyes, the blessed estate of the Vnion of this Iland, in one language, one true Religion, and in one temporallkingdome: And on the other part, looke what was the miserable and lamentable estate of this Iland, during the space that it was diuided into many earthly kingdomes, and holding vnder the spirituall captiuitie of the Idolatrie of spirituall Babylon. And for this cause remember the history of the diuision, and ciuill warres of the Romane Monarchie, how they did draw their souldiers and warriours out of this Iland, and marke, at that same time, what a desolate and miserable estate both the spirituall and temporall kingdome did fall into. For the *North* Britaines did rise vp in warre against the *South* Britaines, who for their aide and helpe had refuge to the Saxons, who did professe Gentilisme and Paganisme.

*The miseries  
and calamities  
that did fall  
out in Britan-  
nie by the diui-  
sion thereof, in-  
to sundry king-  
domes.*

*Bed. Hist. Ang.  
lib. I. cap. 15.*

But the Saxons hauing deliuered the *South* Britaines from the oppression of the *North*, did thrust out the Southerne people out of their possessions, lands, houses, and Countrey: so that a great number of them, did flie into little Britannie in France, and the remnant went to the Westerne part called Wales. I might shew you also how that the *South* was deuided into seauen Kingdomes, at what time there were most cruell warres exercised amongst themselues: how that afterward they were afflicted by the Danes, and how during the diuision of kingdomes in all these ages, all learning, all true Religion, and all pietie was banished, yea almost extinguished: and by the contrary, all barbaritie by violence and bloodshed, all Gentilisme, and Idolatrie did abound; I might shew you, how all these things did raigne

raigne in this Iland during the deuided estate of this kingdome, but time will not suffer me.

Let the consideration of felicitie, (which doth flow from Vnion) on the one side; of misery and calamite (which doth come by diuision,) on the other side, worke mightily in the harts of all these, whom God and his Lieutenant hath chosen at this time, out of the *South and North*, to entreat of this Vnion whereof I haue now spoken. And that they may learne what a dangerous thing it is, to leaue any little seede of any former diuision; we are to take heede of *Satans* lying deceptions, who is a busie watchman seeking by all meanes to throw in some seede of diuision amongst men, to hinder & stay the good worke of God; as mens particular commodities, & preferments, which are not of such waight or importance in respect of this happie Vnion: Therefore, *Tollantur à nobis nominis diuisionis*, Let all the names of diuision or discord be taken from amongst vs. Let vs also learne by these histories of the Vnion, and diuision of kingdomes, a very sure rule (as I shewed you a little before) that the diuision of countries in diuerse kingdomes doth come from the head *Gouvernours*, who by deuiding of one kingdome made many kingdomes, as we see in the first diuision of the world, and specially in the diuision of the kingdome of the Israelites; In the *thir'd Monarchie* of the Greekes amongst the foute successours of *Alexander*; In the dissolution of the *Romane Empire* into the *Orient* and the *Occident*: In the subdiuision of the kingdome of *Carolus Magnus*, in the *Occident*; In the subdiuision of *Spaine*, into many kingdomes. In the diuision of this

*An exhortation  
to the perfor-  
mance of this  
happy Vnion.*

*lland*, into many kingdomes. So that the caufe of diuision ceasing by the Vnion of kingdomes, the people was vnited *ipso iure & ipso facto*, as Fraunce was (during the first race of Kings called *Merowinges*) deuided amongst foure brethren into foure *Kingdomes*: but so soone as all those foure fell in one Kings hands, they were all vnited *ipso facto*, in one, *ratione capitii*, by reason of their head. Likewise, we haue an example in *Spaine*, and in *South Britannie*, when the seauen kingdomes did fall in one *Princes* gouernment, they were all seauen vnited *ipso facto, ratione capitii*, by reason of the head: Euen so, *pari iure* the *South* and *North*, being vnited vnder one King, it followeth necessarily that the *Kingdomes* are vnited amongst themselues: so that by the Law of God and man our *Great Britannie* is no more two kingdomes, but one onely; He that opposeth himselfe against this holy Vnion, doth offend his God, make little regard of his *Prince* and *King*, and hurteth the welfare and happy state of this whole *lland*.

Let all men remember by the foresaid examples, that the Vnion of kingdomes hath beene alwaies the furtherance and standing of true Religion; but diuision of kingdomes hath beene the ouerthrow of true Religion, and aduancing of *Idolatrie*; let all those that loue God, perseuerance in true Religion, prosperitie of their naturall *King*, and standing of the Commonwealth of this *lland*, (which is the common mother of vs all) be carefull of the performance of Gods worke, and put to their helping hand for the furtherance thereof. And let all reasonable and godly men consider, how God

God on his part hath taken away from vs, all the causes of diuision, as diuersitie of *Language, Religion, Gouvernours, and Kings*, and hath vnited vs in one Language, in one Religion, and vnder one head and King. If we then castin any lets or impediments on our side ; or if we inuent any new subiect of diuision betwixt the *South* and the *North*, we shall be like ynto those that doe diuide, teare, and cut in peeces their owne bowels, deuoure their owne children, and put fire in their owne houses.

Let all men therefore examine their owne harts and *The Conclusion.*  
minds, whether they feele any inward motion within them to further and aduance this good woorke. If they doe, let them beleue certainly, that such a motion doth come from God ; and by the contrary, if any man find any euill motion in his hart that tendeth to the hinderance of this good worke, let him beleue that this motion commeth by the *Diuels* suggestion. Let vs all pray to God as well in our priuate houses, as in our publike asssemblies, that God would performe this his owne worke, wherein doth consist the establishing of his true worship and Religion in this *Island*, and the extinguishing of all false *Idolatrie* ; Let vs auoyde all euill motions, inuentions of men, iimpediments or hinderance whatsoeuer that Satan may cast in mens minds to trouble this his holy worke, to stay the building of Gods house ; let all men be assured that God will powre downe his blessings vpon all those, that shall further this worke, and will send his curse and punishment on all them and their posterite that shall let or stay the progresse of the same holy Vnion. We will

*A Sermon tending to Union.*

ende here, praying all in the unitie of our harts and  
soules, that the eßemall Vnion of all the subiects harts  
in this Iland, may be an Image of the Vnion of Christs  
Elect members in him their head, who is the fountaine  
of all Vnions, to whom with the Father in the Vnion  
of the hys selfe three persons in one Deitie, be  
all honore, praise, and glory, now and for  
ever, Amen.

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